1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

the shopkeeper and are willing to pay slightly higher prices. They advance money to the people for buying bullocks and agricultural implements. A mortgage is not insisted upon in all cases, but the rate of compound interest which they charge is often exorbitant. The Komtis also advance seed grain to the people. For this, too, they charge a heavy interest. Loans are often taken by people against the mortgage of land or a part of the crops, depending upon the sum of money which they borrow. In Shamirpet the Komtis seem to be the only caste whose monopoly has been seriously affected by the change of times. To-day Shamirpet has in all thirteen shops. If we do not take into account some of the petty shops, four of these belong to Komtis, two to Muslims, two to Toddy-tappers and one to a goldsmith. Even in the field of advancing cash and seeds for agricultural purposes, the Komtis have to face the competition of some of the comparatively rich Reddi and Muslim cultivators.

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THE KUMMARI

In Shamirpet there are five families of potters, with fourteen people actually working at the wheel. Each family is attached to some agriculturists in the village, and it periodically supplies them with a certain number of earthen pots for domestic use. Every two or three years they also supply the agriculturists with large baked earthen bins for storing grain. For this they do not expect a cash price. At the time of harvesting the potter visits the fields of the family to which he is attached, and is given *bheek-bali*, that is his share of the new crop. The quantity of grain that is given away depends on the size of the land cultivated, and also partly on the owner's financial circumstances. On the occasion of rituals connected with birth, marriage or death a supply of new pots is expected from him. Tradition has prescribed the minimum payment required for these services, although on happy occasions people often give a little more. If he can arrive at an agreement with the other occupational castes, such as the barber, the washerman and the weaver, he will offer them his services in return for their occupational services to his family. The details are fixed by the parties concerned, and often considerable haggling and making of charges and counter-charges against one another go on. Notwithstanding this, the system works quite satisfactorily, for out of forty-four cases of such mutual arrangements studied very

323 564 [465] [476]

323 564 closely at Shamirpet only in six were the relations finally broken off on account of dissatisfaction to either or both parties. Non-agriculturists and such occupational castes as do not have arrangements with the potter buy their requirements from him for a cash price. The Kummari families of Shamirpet have more clients and customers in some of the neighbouring villages which have no potters' families living in them.

THE GOLLA

[361] 233 564 476 The shepherds occupy a block of their own in the village. Some of them cultivate small land-holdings, but the major source of livelihood for all of them is their traditional occupation of keeping herds of goats and sheep. They may keep one or two cows and buffaloes besides these herds which are their livelihood. They have an elaborate lore regarding these animals, and they are experts in caring for quite large herds. They train country dogs to help them in this, and with their aid prevent the goats from going [782] astray when they are taken out for grazing in the forest. By turns the Golla families in the village contribute goats or sheep for sacrifice in the village ceremonies. For this they are not paid. With this exception, they carry on all other transactions with the village people in cash. When people buy goats and sheep, the owner of the animal is always paid in cash. For goat's milk they expect spot payment, but arrangements for weekly or monthly payments may be made in the case of regular buyers. However, in one respect they may also enter into an agreement with the agriculturists which may entitle them to a small share of each harvest. After the harvest, when all the crops have been reaped, the agriculturists ask the Gollas to graze their herds on their fields and keep them penned in during the night. As there is very little fodder in the fields, the shepherds take the goats and sheep out for grazing in the nearby forest, and during the night keep them in the field. [241] The urine and dung of the herd is believed to be good manure, and as such this service is much in demand by the agriculturists. The shepherds often fix days with the agriculturists, and each one has his turn only on a limited number of days. According to the nature of agreement between the cultivators and the shepherds, the payment is either in cash or the latter collect their dues from the fields at the time of harvesting.